

THE
VENEREAL DISEASE,

ITS PRIMARY CAUSE EXPLAINED;

AND THE

POSSIBILITY OF ITS BEING FULLY PREVENTED,

DESCRIBED.

NEVER BEFORE PUBLISHED.

TO WHICH IS ADDED,

**A FEW REMARKS ON THE LAWS REGARDING
SEDUCTION, ADULTERY & PROSTITUTION.**

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NOTICE.

We can assure our readers that these pages contain nothing that is offensive to either religion or morality, and the most scrupulous moralist will hardly be able to find a

~~law.~~

J. G.

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THE VENEREAL DISEASE.

SECTION I.

Its Primary Cause explained, and the possibility of its being fully prevented, described.

In every sense in which it is considered, the Venereal disease is a horrible and disgusting affection, and peculiar only to the human race. The consequences to its victims are direful and manifold. It severs the closest ties of kindred, destroys confidence and esteem amongst one's fellows, and brings sorrow and chagrin amongst nearest and dearest relatives.

The victim of the disorder is generally a careless, reckless youth, ignorant and imprudent, and from this circumstance is consequently much more liable to contract the disease than at a more mature age—and having contracted the disorder, he suffers horribly, both mentally and physically. And if, through fear and shame, the distemper is kept secret, and is allowed to ravage the system, so as to leave palpable traces on the human countenance, it were tenfold better, both for himself and friends, that he were buried in his grave. The disease has nothing to modify it in one's estimation. It is shockingly disgusting, painfully distressing, and emaciating to the infected individual, and is indicative of disgusting filth and nastiness in one of the parties to its formation.

It is an undoubted fact, that a great many of the diseases incident to mankind are caused by filth; but the one we are speaking of very often extends to the offspring of the infected individual. If the above be the consequence of illicit intercourse by the male, what shall we say of the females,—the females, who are objects of our tenderest regard and esteem, from their modesty and timidity? But the picture is too horrible to contemplate in all its bearings, and were it truly limned it would present the most shocking picture of fallen angels that the human mind could conceive.

It is, indeed, a lamentable circumstance, after the experience of so much wretchedness and misery by a numerous portion of mankind in every age of the world, caused by the venereal disorder, that the knowledge of the simplest precaution, which we will detail in these pages, might have prevented the disease from ever being generated. It is true, every one will not use prudent means of prevention, and the disease will still exist, notwithstanding all our instructions. But the great proportion of mankind doubtless will

use the means, and the disease will get greatly modified, and its appearance will be far less frequent.

We have to thank our physicians for their success in curing the malady at the present time, so that persons deformed by that distemper are now seldom to be seen in our public thoroughfares, while forty years ago they were met very frequently.

That man is a selfish, lascivious animal, can be clearly proved from his earliest history. All his varieties have the same characteristics, both white, black, brown, and yellow, and if we descend to the lower order of animals, most nearly resembling the human kind, such as baboons, monkeys, &c., we will find them characterized by the same passions. Love, then, is the cause of no little trouble in the world, both amongst individuals, families, communities and nations, and the evil effects resulting from illicit practices are more disastrous to the human race than drunkenness.

In warm climates a man's wealth is estimated by the number of wives that he keeps, amounting sometimes to hundreds, which he shuts up in a harem, excluded from all mankind but himself. In Northern climates the laws limit man to one wife, but those that are rich often keep several mistresses. The lowest degradation to which a female is capable of descending, is a common prostitute, and it is the only one that engenders the disease, as we will have occasion to show hereafter. One woman prostituting herself to the embrace of a number of men, is the sole cause of the disease in question, and is never generated where a man and woman confine themselves to each other, or where a great many women are confined to one man. There is one good trait of both male and female by which they are characterized, that notwithstanding their general illicit intercourse, they have a natural tendency to confine themselves to one individual whom they prefer. The tyrant of the harem has one that he prefers to all the rest, and the common prostitute has her beaux, whom she prefers and supplies with money, and who assumes to be her protector. The law, then, prohibiting polygamy, and confining man to one woman, has some foundation in nature, and notwithstanding cases of apparent injustice, it is one, upon the whole, the best, thus verifying Pope's remark—"partial evil, universal good."

Robertson, in his history of America, avers that the Spaniards first introduced the venereal disease from the New to the Old World. There cannot be any doubt but that this is a mistaken view of the case, and that the disease is coeval with the existence of mankind; and that wherever whoredom is practised it will occur. The reason why it is not stated explicitly in ancient writings, may have been because it might have been designated under another name, and might have been of more rare occurrence, owing to the custom of one man appropriating a great many wives. There are, however, some slight observations in ancient writings that

may have reference to the distemper. Solomon, in his proverbs, describes "a young woman in the attire of an harlot accosting a young man and enticing him to her house. He goeth after her straightway, like a fool, till a dart strike through his liver as a bird hasteneth to the snare, and knoweth not that it is for his life." This is not direct proof, but history, both sacred and profane, furnish innumerable instances of the existence of individual harlots in ancient times, both in cities and villages.

Dr. John Hunter, an able physician, attempts to account for the venereal disorder, in a vague, mystical manner, by referring its cause to the evil imagination of the parties during the sexual embrace. This was a very singular and fanciful idea for a man of so much practice in his profession. Ricord, on the Venereal, does not advance any idea on the origin of the distemper that we are aware of, but endeavors to prove that there are distinct varieties of it, having a distinct origin. This is no doubt also a mistaken view of the case, for a good many diseases run into varieties, like animals and vegetables, although they have a common origin, genus, or stock. Different constitutions, habits and climates, generate distinct species, and sometimes accidental circumstances will occasion them. We have some observations to make on this subject hereafter.

We come now to the most interesting part of our criticism, a part which contains the revelation of a most important discovery, a discovery that has never been published that we are aware of, although there is reason to believe it was known to the ancient Jews, and must have been known to a good many of our physicians, although they have kept it secret.

In most male persons, and probably in all, with few exceptions, after the age of puberty, a viscid poisonous matter collects under the epidermis or foreskin of the penis; it is caused by the heat and the friction during the frequent erection of the penis. It is more active in young people than middle aged or old, as it gets dried and indurated in the latter, and if removed by washing will not again collect; while in young people it will again accumulate, although removed frequently. This matter, during sexual intercourse, is rubbed off by the friction of the parts, and retained by the female, and by her natural heat, is matured into an active poison, which poison inflames the organs of the female, producing festering matter. This animal poison lodges on the organs of generation of the male during the act of intercourse with the female, producing that most horrible and disgusting of all diseases, the Venereal.

This disease, then, like a great many others, is produced by filth, and that is undoubtedly the real cause of the distemper; and although there would not be sufficient to produce the disease in the case of one man's intercourse with one woman, as in the married state, but a woman who pros-

titutes herself to the embrace of a number of men, particularly young men, could hardly avoid accumulating filth to such a degree as to produce disease. Some men never divest themselves of this filth during their whole lives. Were every person to keep himself clean in this respect, the disease would soon be obliterated. But it unfortunately happens, as in other cases of disease, that there are some individuals careless, indifferent and filthy in their persons, who generate the disease,—and a woman once affected, may impart the disease to a great many persons.

The organs of generation in the male being very tender, and more easily affected by poison than any other part of the person, and the rapid flow of the blood during an erection, and its consequent absorption again into the system, carries the poison to different parts of the body. Were a man habitually cleanly and circumspect he would not contract the disease, even although he copulated with an impure woman, except the specific virus passes down the urinary canal and lodging inwardly, and then its effects are disastrous to the human system. But this operation, we believe, seldom occurs, as the poison lodges most frequently on the external part of the penis.

The intercourse, as we have already stated, of a number of men with one woman, is the sole cause of the Venereal, although not the primary one, that being the poisonous matter contained under the epidermis of the organ of generation of the male. Nature never designed that one woman should have several husbands, as in that case the vile disease might be generated. We have seen it stated that in some districts in Egypt it is customary for one woman to have several husbands, but we believe this is a rare exception; but it is a common practice for one man to have several wives in Eastern climates, and in that case no disease could be produced dependent on venereal intercourse. The accumulation of filth in the female, more than would naturally result from the embrace of one man, is undoubtedly the real cause of the disease being generated. This is one reason why the lower orders of animals never have the disease, the female seldom receiving but one male, and when they conceive they never solicit the male afterwards, until the birth of their young. This is the case, in some degree, with women; were they not importuned by their husbands they would very seldom solicit their embrace after conception. The organ of generation is also different from that of mankind, at least in our domesticated animals; it protrudes from a sheath, instead of an epidermis or foreskin, and has no means of accumulating filth. Some physicians have asserted that dogs have had the same malady, but we think the observation is not founded on fact.

We have already quoted Ricord on the Venereal, yet we will state more fully here. In his latest work on the subject he states that there are distinct specific diseases of the

Venereal, and that they have a different origin, and are sometimes communicated without having sexual intercourse. We doubt this, but cannot go into a lengthened argument on the subject. All Venereal diseases, we contend, have originated in the manner we have described above, but like all other diseases they have diverged into varieties, owing to the different habits and constitutions of the patients and varieties of climate.

An individual accustomed to contract the venereal, and cured frequently, at last generates a loathesome species of the disease, that remains with the female, without destroying her, and which she is capable of imparting to another by accidental contact, without having sexual intercourse. A scrofulous person, or one deeply tainted with the scurvy, are subjects on whom the venereal virus makes dreadful ravages, and the poison they again form is very active and infectious. All diseases, like animals, plants, and trees, run into varieties, after long periods of time, and it becomes difficult to ascertain which is the generic one, although they all belong to the same family.

It is very remarkable that the cause we have described for the origin of the venereal may have been known to the ancients, particularly to those nations that practice circumcision on their children, as the Jews, and some other nations; and we believe there are some nations besides the Jews that practice it at the present day.

We cannot discover, from history or any other source, that the act of circumcision was really performed with the design of preventing the venereal, although it is probable the first originators of it did with that design. It becomes an object of interesting inquiry, whether the custom really prevented the disease among the ancients, or whether it does so at the present day amongst individuals or nations, or whether it has even a tendency to modify the virulence of the disease. If it has this effect, the custom must have been of considerable benefit. We are inclined to think that in young children the excision of the foreskin could not have been perfect without injuring the organ. If, however, any proof can be obtained, either in ancient or modern times, that the excision of the epidermis or foreskin of the penis either modifies the disease, when infected, or prevents its infection, or generating the virus, it will be of great benefit to the present generation.

We do not expect that the custom of circumcision will be introduced at the present day, but it would be an easy matter for young men to remove the offensive matter by washing and keeping clean in that respect. If this is persisted in, we have every probability for believing that the disease will be of rare occurrence.

Cleanliness is a cardinal virtue, and we would advise all persons to pay the utmost attention to it. It is certainly a pleasing feature of the present age that so many sanitary

institutions are being established in large cities throughout the civilized world.

"It is better to prevent than cure ;" "it is better not to sin than to sacrifice ;" "the knowledge of a disease is half its cure." No better means of prevention can be used against most diseases than cleanliness, and we would especially advise the practice of it to the fair sex. It enhances beauty, and renders uncomeliness attractive, and is always pleasant and agreeable to every person of good taste to behold. We have seen a young woman, bare-headed, with her hair simply and neatly dressed, and a pure white linen collar round her neck, appear to greater advantage than all the ladies that surrounded her, dressed with expensive bonnets and tassels, elaborately worked shawls, and jewelry. The three best attributes of woman are—good temper, modesty, and cleanly habits.

We may state here, for the sake of being as explicit as possible, that the disease which forms the subject of discussion in these pages is caused by the male depositing a poisonous matter that had been collected under the foreskin of the penis, into the organs of generation of the female. No disorder would accrue from this of one man, but the embrace of several men with the same female might generate the disease. So the male may be said to be the primary cause of the distemper. It could not be produced without the male, or a number of them, and the female may be said to be the secondary cause, as without her prostituting herself to a number of men, it could not be matured into an active virulent poison.

It is a remarkable circumstance, that this mild poison that is elaborated by the male on the organs of generation, and matured into an active virulent poison by the female, bears a striking resemblance in its effects to the venom elaborated in the tooth of the serpent ; altho' the latter is of a far more active subtle nature, they both affect the blood, and if the patient becomes convalescent, they leave troublesome sores, very difficult to cure.

It is extremely difficult for a person to get entirely cured of a disease when the blood is thoroughly tainted. In this case the patient may fairly expect days and nights of wretched misery and suffering, and the best thing to do is to call on a physician as quickly as possible. We are no professional man, and can give no advice with regard to administering medicine, but with regard to this disease, and fevers in general, we would strongly advise frequent sponging of the person in tepid water, mixed with vinegar and some agreeable perfume ; it would greatly relieve the patient, and engender a pleasant feeling, and help to assuage his thirst. We have often thought that persons laboring under severe fevers, such as typhus, if they could be put into a bath of warm water, it would greatly relieve their thirst and accelerate their recovery. Persons who have been in the habit of swimming and bathing know very well that on going into the water very thirsty they come out without the least symptom of it.

In these cases of disease, we would strongly recommend, both for food and drink, oatmeal water gruel ; this is sufficient for their support until convalescent, and until their stomachs are able to digest stronger food.

"Hail, water gruel, healing power,
Of easy access to the poor."

We will make one more observation before proceeding to the next chapter.

Some of our readers, anxious to find a flaw in these pages, may affirm that they will lead to licentiousness,—for young men, knowing that they can practice the vice with impunity, will more readily indulge in it. To this we answer, that the fear of contracting the disease operates but very little with young men where they have opportunities, as they can soon get cured by physicians. The feeling of shame, and fear of their parents, if they have been morally instructed, and the loss of character in the estimation of their friends and the public, restrains them more than any other consideration.—So these causes will still restrain them, as much as it ever did, and the love of virtue, entertained by morally instructed youths, will always operate as a bar against the indulgence in this vice.

Truth should always be revealed. To instruct youth in falsehood is most preposterous and injurious; when detected it destroys confidence and esteem, and engenders doubt and disrespect the moment they learn the truth.

There are always some things necessary for young people to know on beginning life for themselves, and that, too, of a delicate nature; but the modesty of their parents will not permit them to relate to them. But still the parents have no objections to their acquiring a knowledge of them from acquaintances, books, or other means.—These pages, then, imparts the knowledge necessary for a youth to know, that the innate modesty of their parents and teachers will not allow them to communicate. It will be like a chart to the mariner, indicating the shoals and rocks on which he may be hopelessly wrecked. But the subject may be stated plainly in another form.—Which of the two following methods are the best for the parents, relatives or friends of any young man to adopt,—to allow him to acquire a knowledge of everything relating to the practice of virtue and vice, so that if in a moment of passion he transgressed, he could still avoid the infection of a disgusting distemper,—or to keep him in ignorance, and prevent him from acquiring a knowledge of vice and its consequences; and if, in a sudden fit of recklessness, he allowed himself to be enticed by a fascinating female, and become infected with that shocking disease, the venereal, and, through fear and shame, he keeps it secret until it ravages the system, presenting to his afflicted parents and friends the shocking sight of a horrible apparition, whom they would wish to see covered up in his grave,—instead of the comely youth that they formerly beheld with pride and pleasure.

SECTION II.

The Venereal desire, and the laws relating to its abuse,—such as Seduction, Adultery, and Prostitution.

Nature seems to have endowed all animals, plants, shrubs and trees, with the power to propagate their kind, and this power becomes developed at a certain period of their existence. This propensity becomes apparent at the age of puberty, with mankind, and it is this class that we will principally refer to in these pages. This desire, from the ages of fourteen to twenty-five, becomes imperious and difficult to control, and naturally seeks to be gratified. Innate modesty, fear, shame, public opinion, advice of parents, moral instruc-

tion,—and, perhaps, the most effectual of any, industrious habits, amusing, natural, musical, and scientific pursuits,—these engage the mind and divert the attention from mere animal gratifications. And if the minds of youth become absorbed in any one of these accomplishments, and continues so until they arrive at the age of twenty-five, the venereal desire will trouble them but very little afterwards. A portion of mankind get happily married before they arrive at this age, and it is well that it is so, if they have sufficient means to support a wife and family in good circumstances,—and it is certainly not prudent to do so without this.

These cases will apply, perhaps, to the largest portion of mankind, and it is gratifying to think that it is so. But nature's laws, like human ones, are not of universal application; there are a good many exceptions. Although it appears to be the design of nature that all animals should propagate their kind, yet some have it in an extreme degree, and others but very little or none at all, and what is very remarkable, although more rare than the two first mentioned classes, there are some individuals, of both sexes, that have the desire in an extreme degree, and are never satisfied even with constant indulgence. It amounts with them to a kind of disease. They are generally of a pale complexion and slender form, and their countenances have a shining, greasy appearance. They never procreate, not from any disability in the organs of generation of either sex, but probably from a defective semen. Were the most virile of the male species to have sexual intercourse with a woman of this description, no conception would follow; the case would be the same, vice versa. Persons of this description are more to be pitied than punished, and should be more leniently dealt with than the other classes. It is very singular, but it is nevertheless true, and any experienced middle-aged farmer will inform you of it, that there are cows that have the same propensities as those persons of the human race described above; they are continually running after and soliciting the male, and never conceive, and their owners are obliged to sell them, or kill them, to get rid of them. If we were to indicate any public female of this description, we should say it was Lola Montes; she is of a slender form, and pale complexion; she never had any children, even under the most favorable circumstances, by her first husband, and probably, instead of her running away from him, he had sent her home from India to avoid being affronted with her. It may seem indelicate to allude to a woman in this manner, but Lola is such an infamous character, and so notorious, that she does not deserve any delicate treatment.

Luxurious living very often destroys the procreative powers, the blood being too rich and in an unnatural state, from stimulating food. They are generally individuals who belong to the wealthy classes, who do not work, and do not take sufficient exercise for their health. They become like garden plants that, in consequence of excessive cultivation, bloom with great profusion, but produce no seed. Were the plant removed to an ordinary soil, and less care bestowed upon it, it would have less flowery petals, and would produce seed.

The venereal desire becomes excessive in young persons at a certain age, and very often induces the disease chlorosis in young robust females. This is rather an indelicate subject. But we will state what is not generally known, for the benefit of all young persons, parents and guardians. Though marriage is the best remedy in these cases, it is not always practicable or convenient. The supercarbonate of

soda, taken in any manner, either in food or otherwise, considerably lessens the venereal desire, without injuring the health. It may be put into the food without the persons who partake of the victuals knowing anything about it, except it be in too large a quantity; and this practice may be continued for any length of time that is desirable. The medicine is often given to prisoners, in their food, to modify the venereal desire.

Having now stated what we intended to write on that grievous malady which the intercourse of the sexes produces, we will now proceed with a few observations on the laws regarding seduction, adultery, and prostitution, on which we will be as brief as possible.

The laws regarding the subjects above stated have been framed by wise heads and good hearts, and it would be unwise and dangerous to alter them. They ought, however, to be promptly executed on the guilty, and a proper discrimination ought always to be made between degrees of guilt. If a young man seduces a young woman, the consequences are very severe and trying on the female side, both for herself, friends and relations. Both parties are equally guilty in this case, and the female, if she had been morally instructed, and knowing the consequences of her indiscretion, ought to have resisted sternly. The female is already sufficiently punished for her crime, and the young man ought to be assessed in damages, or otherwise punished; but whatever the damage may be that is awarded, it ought not to be so heavy as to encourage vice in the female or in females in general. But, supposing a different case, that it is a libidinous villain, that pays his addresses to a young lady, and she the youngest by about a quarter of a century; he keeps her company assiduously, flattering and cajoling her, and repeating in her ear all sorts of falsehoods, with as little regard to truth as a horse jockey.— This conduct is persisted in for a considerable time, until at last he effects her ruin. A rogue of this stamp ought to be severely punished, and no mercy ought to be shown him. We have read a good many such cases, as those above, and we believe the villains do it with the intention of ruining the girl from the first, that they may boast about it afterwards.

Seduction is certainly a grievous crime, but in moral turpitude it is a very light one in comparison with adultery, particularly if the woman be the mother of a family. The seducer, in this case, is generally one of much the same calibre as the last mentioned. He ingratiates himself into the good graces of the husband of the lady, until he gets introduced to his wife and family; he then becomes a constant visiter, and gradually insinuates himself into the favor of the lady, by bowing, scraping, and showing all kinds of respectful attitudes and amenity of manners. He has studied his part, and can go through it with considerable grace of action, fluency of speech and suavity of manners. The good mistress of the house begins to think at last that her husband never paid such pleasing attention to her. Mistaken, deluded woman! Her husband did not care about such trifles,—did not want to, and had not time to spoil her by making a pet and idol of her. He is, perhaps, a worthy man, and does not want to make a French jackdaw of himself. But the good woman of the house cannot perceive this, and thinks that the man showing her so much polite demeanor is certainly a fine fellow. What is the result? The fine fellow elopes with her, and after about two weeks living with her, he kicks and abuses her, and at last leaves her to the

old charity of the world. This conduct verifies the observation, "that a fine mannered gentleman is one that is very polite to his wife abroad, and beats her at home;" or, as the Scotch proverb has it, "a causey saint and a house de'il." The law and the public ought to have no mercy on such individuals.

Novel writers sometimes represent such characters as smart men; where the smartness consists we never could perceive. He is generally a lying, deceitful rogue and vagabond, and to accomplish his purpose it takes him days, weeks, months, and even a year, sometimes, of close attention to the poor female victim. Where the merit lies in this conduct we never could perceive; it is beyond our comprehension. It is misspent time, that might be usefully employed in other purpose, without any degradation of character. We cannot assent to the remark, that "promises made to women are made to be broken." They ought to be held as sacred as any other. If we degrade women we degrade ourselves; if we honor them we do honor to ourselves.

Prostitution is a great evil, and the houses where harlots are kept and encouraged are sad blots on the face of society that ought to be prevented if possible. But we are entirely unable to give any advice on this subject, and perhaps it is impossible to exterminate them. The authorities do all that lies in their power to prevent their existence, but still they exist, and probably always will do so. The Municipal Police of Paris allow them to exist, but maintain a strict surveillance over them, and the inmates are subjected to stringent regulations.

Some writers entertain strange ideas on this subject. They seem to think that houses of prostitution ought to be allowed in large cities, for the accommodation of strangers, sailors, and wealthy idlers. It is ~~very~~ necessary to controvert such a ridiculous idea as this.—Every class of people ought to learn to resist their passions, as the gratification of them for the moment only increases the desire, and the oftener it is gratified the more imperious it becomes; whereas, did they strongly resist the desire, and did they have their attentions engrossed by some useful or amusing pursuit, the passion would grow less urgent every day, until after some period it would trouble them but very little. Sailors live at sea without women; they could doubtless do so ashore, were it not that they are in the habit of running riot in all kinds of debauchery and drunkenness. The laws against prostitution ought, therefore, to be strictly enforced. Were there fewer opportunities of indulgence, women would be more generally respected by the men, and there would be fewer unmarried ladies, and rich persons would be more apt to marry, who are better able to support families than the poor. Prostitutes offer so many opportunities to wealthy people, that, as a class, there are fewer of them married than the poor. For every prostitute that exists, it is just so much disrespect cast upon the sex in general, and where they are numerous, the women must be held in low estimation. Where there are but few, the greater will be the value set upon women in general.



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